12 G. m 28
6

A SERMON

694. h 3
28

PREACHED BEFORE THE

PRESIDENT

AND

GOVERNORS

OF

ADDENBROOKE's HOSPITAL,

ON THURSDAY, JUNE 28, 1787,

IN

GREAT St. MARY's CHURCH, CAMBRIDGE.

By T. PARKINSON, M.A. F.R.S.
FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE.

K

CAMBRIDGE,
Printed by J. ARCHDEACON Printer to the UNIVERRSITY;
And sold by J. & J. MERRILL, in CAMBRIDGE.
MDCCLXXXVIII.

BRITISH MUSEUM

TO THE RIGHT HONOURABLE

PHILIP,

EARL OF *HARDWICKE,*

PRESIDENT,

AND THE

GOVERNORS

OF

ADDENBROOKE's HOSPITAL,

THIS SERMON,

PUBLISHED AT THE REQUEST

OF A GENERAL COURT OF GOVERNORS,

IS HUMBLY INSCRIBED,

BY

THE PREACHER.

BRITISH MUSEUM

A SERMON, &c.

LUKE x. 37.

THEN SAID JESUS UNTO HIM, GO, AND DO THOU LIKEWISE.

THE liberal and humane conduct of the merciful Samaritan, so pathetically described in the parable, and recommended in the text, to the imitation of mankind, was an example of universal philanthropy, in opposition to the precepts and practice of former teachers of religion and morality, and to long established customs, prejudices, and passions. Though all are the offspring of one common Parent, and allied by this natural bond of brethren, and equal dependence upon Him for life and its preservation; the singular situation of the Jews impressed them with a proud conceit of superiority, and the exclusive favour of Heaven; and

this fraternal benignity, inculcated by our Saviour, muſt have appeared, to their deluded minds, equally unſuitable to theſe high pretenſions, and to the degraded condition of the reſt of mankind. But the ſelfiſh and illiberal notions of both Jews and Gentiles, gave way to the diffuſive benevolence of the Goſpel, which was immediately exemplified amongſt the firſt converts to Chriſtianity, by ample contributions, at the ſtated hours of religious worſhip, for the poor and oppreſſed, the lame, blind, infirm, and diſeaſed, and, as ſoon, perhaps, as was practicable, by public aſylums for their reception and accommodation; and however, afterwards, it may have been miſunderſtood by the ſuperſtitious, and proſtituted by the corrupt, in the gloomy periods of ignorance and ſpiritual deſpotiſm, it is at this day conſpicuous in the mutual intercourſe of ſtates, both in war and peace, and manifeſted, in this, and many other Chriſtian countries, by the warmeſt compaſſion for every ſpecies of human ſuffering, and the moſt generous exertions to communicate relief.

THIS relief is adminiſtered either by individual, or collective benefactions; and of theſe two kinds of charity, it is juſtly obſervable, that although directed to the ſame end, the removal or alleviation of pain or indigence, they may be equally important, but are not equally effectual in the accompliſhment of the end intended; the benefactors themſelves being chiefly benefited by the firſt, and the objects of relief by the ſecond. The firſt are liable to

abuſe,

abuſe, and, when not abuſed, uſually procure no more than a temporary ſuſpenſion of recurring diſtreſs; but the feelings of compaſſion are ſtrongly excited, and the precepts of religion enforced, by the preſence of the ſufferer, and though aſſiſtance be ineffectual, it can never be undeſerved in real ſufferings, becauſe a temporary reſpite is valuable to one in extreme want or pain, and compaſſion ought to be indulged, as it not only ſoftens the heart, and prepares it for the reception of many amiable virtues, but is alſo ſtrictly enjoined by our religion.

In the latter, where the ſufferer is generally abſent and unknown, the exerciſe of charity does not equally meliorate the charitable, without much reflection; but this defect is compenſated by more beneficial effects upon the objects relieved. In theſe, contributions are fairly preſumed to be applied to the ſole purpoſe for which they were intended, becauſe the impoſtor is immediately expoſed to ſhame and puniſhment, and miſapplication, or miſmanagement, implies ſuch depravity or neglect, as cannot long ſubſiſt without detection, and indeed cannot be conceived to ſubſiſt at all, amongſt a number of men, unconnected in intereſt, raiſed above ſordid views by education, fortune and character, and profeſſedly acting from charitable motives. In theſe, eaſe and health are reſtored to greater numbers and ſooner, than by contingent beneficence; becauſe annual contributions afford a more certain, and, pro-

bably, a larger, fund than that arising from the accidental discovery of obscure sufferers by the rich, and the equally accidental exertions of pity. And the same fund, employed under the direction of professional skill and experience, must be productive of more extensive and uniform effects, than without such direction, a system of wise rules being more likely to lead to the accomplishment of an object than caprice, ignorance or chance. And in common disorders, the facility of due attendance, which only is requisite to effect a cure, is greater when many patients reside under the same roof, than when dispersed in separate and distant habitations; and uncommon disorders are more likely to be understood and removed, and difficult operations to be better performed, by the united skill of many, than of one, whose assistance is usually not solicited till the emergency be extreme, and often too late to admit of relief.

Allowing therefore, to public and private benefactions, their respective merits, and wishing equally to encourage both, as, perhaps, equally important, I will request your attention to some reflections upon the foundation of these duties, as *men*, *citizens* and *Christians*, without attempting to engage attention by novelty of argument, or seduce conviction by appealing to the passions. And this will not be deemed unseasonable, when it is considered, that motives of conduct originally good, are sometimes changed and

adulterated for want of reviewing them, and the purity of a fountain is only diſcoverable by tracing the ſtream to its ſource.

I. Bodily diſorders are the ſevereſt ſcourge, with which an offended and merciful Deity chaſtiſes the errors, and proves the obedience of his creatures; and of theſe, a tremendous multitude broods over the whole animal creation, and forms a conſpiracy againſt man, from whoſe attacks no endowments of body or mind can exempt him. The moſt temperate and wary are liable to unforeſeen and inevitable caſualties; and not only an unhealthy or dangerous occupation, and a feeble conſtitution, but every malady of the mind, from whatever cauſe ariſing, the loſs of fortune, family or fame, the treachery of friends or oppreſſion of enemies, all the evils of life diverging from innumerable ſources, conſpire at length to the ſame end, and ſpend their laſt fury in diſordering the body. We cannot therefore wonder that diſeaſes ſhould be frequent, and we cannot but feel a proportionable anxiety to diſcover the remedies ordained by divine Providence, to remove or alleviate them.

Resignation is certainly the duty of every created being, and reſiſtance would be vain and impious; but reſignation implies poverty or pain, diſtreſs or wretchedneſs, and a natural wiſh for relief, which can only be obtained by others, the ſufferer himſelf being generally helpleſs; and of all calamities ſickneſs has

cer-

certainly the ſtrongeſt claim to the aſſiſtance of others. Loſs of health obſtructs every inlet to enjoyment, and covers the whole face of nature, however delightful to the healthy, with a melancholy gloom; and it is ſometimes attended with ſuch anguiſh of ſoul, as ſwallows up every perception but that of torture. But how are all diſorders aggravated by poverty! It is true, no mortal powers can extract the ſting of death, but they may delay the ſtroke, or aſſuage the previous ſmart. At leaſt, proper accommodations ſooth the feelings of the patient, and ſoften the horrors of a ſick bed, and proper advice and medicines are inſtruments, under the direction of Providence, for the reſtoration of eaſe and health; but theſe the poor are utterly unable to procure. When all the individuals of a poor family are well, they are not ſubſiſted with the meaneſt neceſſaries of life, without hard ſtruggles; and when any are ſick, they muſt ſubſiſt upon the ſame coarſe, and now unwholſome food, without attendants, without medicines and advice to apply them, and ſurrounded too with every uncomfortable and ſqualid concomitant of poverty, more likely to generate diſeaſe than remove it.

Such ſituations as theſe are a pathetic invocation for relief, and Providence hath graciouſly afforded it, by implanting in every human boſom a warm and involuntary ſympathy; which, however diſfigured by the ſanguinary cuſtoms of barbarous nations, is never totally extinguiſhed. Even the

ſavage

ſavage and moſt inhuman of our ſpecies has been known to lay aſide his ferocity, and haſten, with melting compaſſion, to the aſſiſtance of a ſuffering companion. With a man who believes that a ſuperintending Providence directs and governs the events of this world, by the miniſtry of inferior agents, a general propenſity, like this, poſſeſſes the force of a religious obligation. Were matter endued with a power of ſuſpending or changing any important affections impreſſed upon it, mankind, involved in the confuſion and ruin attending ſuch an exertion of power, would loudly, and juſtly, reprobate it as a flagrant violation of the Creator's will, and deſerving of his ſevereſt vengeance; but ſympathy is a ſimilar affection, pervading the whole ſpiritual world, and as clearly indicates the power and deſign of the Deity, as gravity, or any other quality, however obſervable and important, in other parts of the creation.'

II. This claim of every human being, rendered helpleſs by diſeaſe or caſualty, to the protection of his fellow creatures, is farther ſtrengthened by the obligations of ſocial life and human government. No man can be conceived, without inſanity, willingly to diminiſh his own happineſs, nor compelled to do it without violence and injuſtice; and every citizen is conſequently entitled to protection from that perſonal inſecurity and precarious and contracted enjoyment of the bleſſings of Providence, attached to a ſtate of nature, and to all other benefits, which upon deliberation, would induce a rational being, in

purſuit

purſuit of happineſs, to reſign his natural freedom, and become a member of ſociety. Though the formation of ſociety by contract, between the governors and governed, be purely ideal, yet a contract, delineating obligations and duties collected from the nature of mankind, is plainly implied. To relinquiſh advantages without equivalent expectations is unnatural; and hence is derived an obligation, antecedent to human laws, upon every member of the community, to conform, not only to civil ordinances, but to many other principles of action, which are requiſite to accompliſh the purpoſes of ſocial life. They all tend to the ſame end, and, being abſolutely neceſſary, have the ſtrongeſt claim to attention. There are numberleſs offices of benevolence, kindneſs and gratitude, a neglect of which would render ſociety more uncomfortable than ſolitude, and their performance is therefore preſumed, for they can neither be defined nor enforced; and there are laws, uſeful within certain limits, and beyond theſe, oppreſſive in proportion to the obedience of the ſubject; and in theſe, and other ſimilar caſes, the ſame obligation is implied to obſerve the laws and counteract the evils ariſing from their ſilence, or inefficacy, or oppreſſion. But the proviſion for the ſick poor, appointed by our laws, is confeſſedly ineffectual, at leaſt in the eſtimation of the charitable, as the erection and ſupport of Hoſpitals and Infirmaries by them would otherwiſe have been unneceſſary; and it is the duty of all, and eſpecially of the rich, who are beſt able, and a duty equally binding upon every good man with the laws them-

themſelves, to contribute to the ſupport of ſuch aſylums as are intended, and ſeem well calculated, to correct the miſchiefs ariſing from inadequate, or ill executed, laws.

The claims of the ſick poor receive additional force from their relation to the rich, and to the ſtate. Were ſome general malady to invade the health of the peaſant, manufacturer and mechanic, honors and wealth and learning would become inſignificant, as the neceſſary wants and conveniences of life would be ill ſupplied, and the State would ſink into poverty and weakneſs: in caſes leſs extreme, the tendency of the evil ſtill remains, and one labourer or artiſt cannot be rendered uſeleſs without affecting both individuals and the community; and were diſeaſe and poverty ſuffered to promote each others progreſs by neglect, the common viſitations of ſickneſs would, in a few years, be ſenſibly and unhappily felt. But the greateſt part of theſe uſeful ſubjects are only ſupported by labour and ingenuity, and ſeldom provident enough, or indeed able to treaſure up a ſtore againſt ſickneſs or caſualty; and when theſe befal them, to whom ſhall they apply for refuge? Their ſervice hath long been a mine of wealth, and furniſhed ſtrength and ſinews to the ſtate; they have been diligent miniſters of the neceſſaries, comforts, and elegancies of life, to the rich, and are ſurely entitled to the ſupport of both, from common gratitude; and if unſuccoured they may juſtly join in the complaint of the Egyptian ſervant: "I am a young man, ſervant to an Amalekite, and my maſter left me,

becauſe three days agone I fell ſick." A baſe deſertion that muſt be reprobated by all good men, and can only be imitated by ſuch as are debauched and brutalized by vitious ſenſuality, or ſteeled by avarice, againſt every claim of humanity. And in point of juſtice, as well as gratitude, men of this deſcription are eminently deſerving of every ſupport that can be deviſed by the wiſdom, or ſecured by the power, of government: for property is ſurrounded with the ſtrongeſt fences that human government can furniſh, the leaſt illegal invaſion of it being reſiſted and redreſſed by the power of the ſtate; and upon the ſame principle of relieving a ſubject in diſtreſs, the health of a poor man, often injured in the ſervice of the public, ought to have been protected with more vigilance, becauſe more valuable, than property. It is the whole of a poor man's poſſeſſions, and much dearer than riches to others; ſince by loſing it, he is not only deprived of ſubſiſtence, which is equivalent to the greateſt treaſures, but ſuſtains, perhaps, great bodily pain, for which nothing can be an equivalent.

The claims of the ſick poor are further ſtrengthened from policy. The exiſtence of a ſtate depends upon the obedience of its ſubjects, and the ſecurity and proſperity of it depend upon their willing obedience, or upon ſuch an arrangement of thoſe encroachments on natural liberty, which conſtitute the ſupreme power, that they may never be oppreſſive, and naturally lead, by their oppreſſion, to diſcontent and murmuring, to acts of ſeditious violence and rebellion. Now, ſome laws are inevitably productive

of

of theſe diſmal conſequences, in extreme caſes, and muſt be ſoftened by the interpoſition of mercy, or counteracted by others, which may remove the diſtreſſes felt, and miſchiefs apprehended. Thus, the excluſive poſſeſſion of every thing legally acquired, or property, is intimately connected with the welfare of the community, and the happineſs of each member; yet the diligence and ſucceſs of ſome, and the improvidence and misfortune of others, would render the laws, by which it is ſecured, however uſeful and important in general, an intolerable grievance in particular caſes, and deſtructive to many good and uſeful ſubjects; and our legiſlature hath therefore wiſely and humanely prevented their full operation, by a legal proviſion for extreme poverty, out of the coffers of the rich, who are moſt benefited by them. But poverty is not the worſt ſituation to which the members of a ſtate are neceſſarily ſubject, for, when attended with health, its worſt ſufferings are bliſs, compared with thoſe of many diſorders; which, though poſſibly not induced by ſocial connexions, are certainly aggravated by obedience to the law; and ſurely no rational being can be expected to ſubmit contentedly to an obligation, which, in certain probable caſes, muſt be deſtructive to him, ſuch ſubmiſſion being unnatural.

Presuming that the permanent eſtabliſhment of Hoſpitals, for reſtoring health to the ſick poor, are the beſt, which from their nature and the experience of many years, it appears they are, and perhaps too

the only effectual, remedy, it may be concluded from what has been ſaid, that government ought, in policy, to have made ſuch a proviſion, and that the ſubject is, from gratitude and juſtice, ſtrictly intitled to it. But the conduct of our legiſlature, in not taking all Infirmaries under its immediate protection, as it has done in ſome particular caſes, where the ſubject is clearly diſabled in the ſervice of the ſtate, and theſe are offered as proper encouragements to counteract the apprehenſions of perilous ſituations, may be juſtified upon theſe grounds. Such aſylums, under the adminiſtration of government, muſt have been ſupported by additional taxes upon the rich; and, being obviouſly more expenſive, would have required greater exactions than their voluntary contributions. And in theſe, every thing is mercenary; the ſervices of the ſuperintendant and menial ſervants are performed for wages; but there is ſomething unnatural, and ſhocking to a man of feeling, to ſhew compaſſion merely for the ſake of gain, or from compulſion; and the obvious tendency of either being hired or compelled to be charitable, is to deprave and harden the beſt feelings of the heart. And what, I am ſure, will have the greateſt weight with all humane perſons, this interference of government would have left them only the ſlender ſatisfaction of complying with compulſory ſtatutes, inſtead of what they now enjoy, and no earthly enjoyment is greater, the conſciouſneſs of feeling for the unhappineſs of a brother, and gratifying this feeling by removing or alleviating his diſtreſs. To theſe reaſons it may be

added,

added, that poverty, combined with infirmity, diſeaſe and pain, afford a wide field for diſplaying many Chriſtian virtues; and are ſo emphatically oppreſſive, that the tender influence of benevolence and compaſſion ſeem beſt calculated to adminiſter relief. And in a country, whoſe ruling powers patronize a religion chiefly diſtinguiſhed by compaſſion for the unhappy, it is conſiſtent and wiſe to leave ſome evils to be redreſſed by the operation of this principle. Let not the unfeeling and avaritious then avail himſelf of this omiſſion of our laws: he is bound to correct the evils ariſing from it, and ought to be thankful in being allowed to contribute that voluntarily, which, and more, he might have done from compulſion. And from the reaſons aſſigned, and the ſpirit of our conſtitution, which is to render the ſubject as comfortable and independent as the well-being of ſociety admits, it cannot be ſuppoſed that a calamity which is common, and conſigns the patient to uſeleſſneſs and bodily ſuffering, was unforeſeen, or deemed unworthy of the beſt protection; but rather left to the voluntary ſuccour of his fellow ſubjects, in whoſe ſervice it is frequently contracted.

III. The motives addreſſed to us, as *men* and *citizens*, in behalf of our ſuffering brethren, though ſtrictly obligatory in the eſtimation of reaſon, require additional ſupport; for they are not only not enforced by ſufficient authority to render their operation uniform, but are, from their nature, perpetually fluctuating. Compaſſion is dependant upon conſtitution, health and ſpirits; ſometimes excited to the keeneſt

keeneſt ſenſibility and moſt generous exertions by misfortunes, ſickneſs or remorſe, and as often hardened and deaf to every complaint, by cauſes equally uncertain and variable. Civil connexions afford a ſpring of action equally irregular, but weaker, and more remote; for few can ſee, or will acknowledge, that any gratitude is due for ſervices, which they think are already repaid by wages, or be willing to ſacrifice an immediate intereſt to that of the public, whoſe detriment may not poſſibly affect them. But theſe principles, when ſtrongeſt, and ſuch as are felt by the moſt humane and beſt citizens, vaniſh in compariſon with the obligations of Chriſtianity. How trifling and inſignificant are all earthly conſiderations to a man, whoſe views and expectations are elevated, far above this tranſitory ſcene, to the contemplation of another world, and a ſtate of future exiſtence, with whom the favor or diſpleaſure of God, immortal joys and ſorrows are the vaſt meaſures of obligation! And were we allowed to eſtimate the relative importance of duties, from the frequency, ſolemnity, and earneſtneſs of exhortation with which they are deſcribed and enforced, we ſhould conclude that charitable benefactions were indeed momentous. A deciſive ſentence of everlaſting happineſs or miſery is pronounced by our Saviour, in his deſcription of the final judgement of man's conduct, upon the performance or neglect of one ſpecies of duty, viſiting the ſick and miniſtering to other diſtreſſes of our fellow creatures.

In conformity with the practice and maxims

of

of worldly teachers, our Saviour might have neglected the poor and ignorant, as incapable or unworthy of inſtruction, and delivered leſſons of profound erudition and wiſdom to the philoſopher and ſtateſman; but he profeſſes, not to teach philoſophy and worldly wiſdom, which uſually generate pride and ſelf importance, but humility and repentance; not to illuminate the underſtanding of the ſtudious and learned with rays of celeſtial light, and gratify their curioſity by unlocking the myſteries of providential government, but to preach the goſpel to the poor, open the eyes of the blind, and adminiſter to bodily and ſpiritual diſeaſe. An affectionate and unbounded benevolence is indeed the leading character of the Chriſtian religion; but poverty, ignorance, diſeaſe, and miſery under every ſhape are the darling objects of its affection, always addreſſed with an avowed predilection, and conſoled with the kindeſt promiſes of ſupernatural protection here, and, if not undeſerving, of happineſs hereafter. Nor is this ſenſibility at human ſufferings unworthy of Chriſt, or inculcated with diſproportionate and undeſerved earneſtneſs; as it not only promotes the happineſs of others, and tends to humanize and meliorate the charitable themſelves, but is an eſſential part of the Chriſtian diſpenſation.

THAT all created beings have undergone ſome great revolution, ſince they came from the hands of their Creator, is probable from reaſon. The important powers of the material world ſeem to be at perpetual variance, labouring with unremitted energy

to the production of oppoſite effects, life and its extinction; and the ſpiritual world is plainly diſordered with the ſame conflict of jarring principles. The mind is impelled by oppoſite propenſities to virtue and vice; endued with an inſatiable curioſity, yet doomed to toil on in incurable ignorance, eager in the purſuit of happineſs, generally imaginary, and always fugitive; and though tired with diſappointment, ſtill beginning freſh purſuits, and buſied, to the end of life, in the ſame vain and ineffectual ſtruggles. At every point of view, diſpenſations occur of benignity and ſeverity in mingled confuſion, reſembling ſome luxuriant ſoils, which are covered with fruits and flowers and the gayeſt productions of nature, but intermingled with ruinous veſtiges of hoſtile invaſion or internal eruptions.

These appearances, perplexing and unaccountable to reaſon, are only underſtood from revelation; and there we learn, that labor and ſorrow, infirmity and pain, ſickneſs and the laſt of mortal ſufferings, Death, were the ſad conſequences of man's diſobedience to the laws of his Creator; and to heal theſe convulſions of nature, and reſtore mankind to his original ſtate of uniform happineſs and immortality, was profeſſedly the deſign of the goſpel. But the ſame unparalleled affection for the human race, which induced our Saviour to viſit the world upon the gracious errand of ſubduing the powers of the grave, could not, without a ſtrange inconſiſtency of conduct, but be extended to alleviate infirmity, diſeaſe, and other calamities, the harbingers of death,

and

and offspring of the ſame parent, Sin. His beneficent employment was therefore, in perfect conformity with the great end of his miſſion, to bear our griefs and carry our ſorrows; and is a ſtriking picture of the extreme tenderneſs and relief due to ſickneſs and every kind of human miſery, and juſtly claims the zealous, though imperfect, imitation of all the followers of Chriſt. He hath alſo expreſſly commanded us to miniſter to the wants of the ſick, and enforced the command, by the ſtrongeſt motives that can enter into an obligation; and with all real Chriſtians, the authority of Chriſt is the only foundation, of this and every other duty, that is ſure and infallible. A future judgement, and conſequent rewards and puniſhments, are only revealed by the goſpel; and the objects of enquiry, at that tribunal, and the conditions, upon whoſe performance or neglect, our everlaſting deſtiny depends, are only known from the ſame ſource, and are irrevocably fixed, whether we approve of them or not. Reputation and power and riches, and all other idols of worldly devotion, whoſe acquiſition coſts ſo much time and trouble, are their own reward, and not once mentioned among the conditions of future happineſs. They will not only deſert you at the grave, but, like perfidious friends, become adverſe in the hour of greateſt diſtreſs, and render your ſituation, at the judgement ſeat of Chriſt, more critical and alarming. Then it will appear, that he only deſerves the reward of a good and faithful ſervant, who amidſt the

anxious purſuits of this life, hath never been forgetful of the next; but in imitation of Chriſt, and in obedience to the precepts of his religion, hath ſhewn his love of God by loving his brother, and exerciſed that love, with the merciful Samaritan, by doing likewiſe.

BRITISH MUSEUM